

**Impact
Factor
2.147**

ISSN 2349-638x

Reviewed International Journal



**AAYUSHI
INTERNATIONAL
INTERDISCIPLINARY
RESEARCH JOURNAL
(AIIRJ)**

Monthly Publish Journal

VOL-III

**ISSUE-
III**

Mar.

2016

Address

- Vikram Nagar, Boudhi Chouk, Latur.
- Tq. Latur, Dis. Latur 413512
- (+91) 9922455749, (+91) 9158387437

Email

- aiirjpramod@gmail.com

Website

- www.aiirjournal.com

CHIEF EDITOR – PRAMOD PRAKASHRAO TANDALE

Society, Environment And Buddhism

Prof. Dr. Ku.Maya M. Wankhade

H.O.D.

Department of History

Late. Madangopal Mundhada College,

Chandur (Rly.), Dist.Amravati

नमो तस्म भगवतो अरहन्तो सम्मा सम्बुद्धस्य
मानव आणि निसर्ग यांचे अतुट नाते आहे.

Relation between man and nature is inseparable. Man is the excellent creation of universe, to whom nature provides wealth and happiness at a large scale. By curiosity man had absorb various sciences, morals, art, myths, knowledge & still struggling for happy life. Who wants to become unhappy in this world? Science reaches on moon. Tomorrow he will be settle on moon. Man is strong and wise and wishes for happy life but in the search of happiness he can't decide what is good and what is bad. He is blindly imitating others and behaves like an animals.

Man lives in misery. Tathagat Bhagavan Buddha find cuts the reasons and remedies of sadness by this own experience. To present this precious jem before the would there was not any obligation. He becomes a ocean of mercy for the welfare of all human-beings. Buddha in his Dhamma called it the way nirvana (Salvation) which repress all diseases of human body and makes life without disease. If something not happened as he wished then he becomes blinds with his ego, this means that he is not aware about his Karmas & because of this he is moving towards degradation. And so according to the Buddha mind is the center and ideal life style is a way of living life by which world attracts towards us. This is the main aim of Buddha & if we lives such a life, then each of us become free from sadness and fear and tries to live with equality and brotherhood. Tathagat gives more importance to the human-beings than the symbols of Dhamma. Dhamma was not arrangement of thoughts in a rute but it was beyond all rute and journey of salvation.

Swami Vivekanand is his speech at California says that "See the sanity of man, no gods, no angles, no demons. Nothing of the kind. Stern, sane, every brain cell perfect and complete, even at the moment of death. No delusion in my opinion. Oh if I had only one drop of that strength! The Sanest philosopher the world ever saw. It's best and sanest teacher. And never that man Brahmins. Never that man bent. Direct and everywhere the same.

Tathagat was one of the highest man. He established so many people as a human being who was without humanity because of social system. Brith is light of progress on this earth. Tathagat think over independently without any obligations on mind. His tongue simple because of

passionate mercy about people and Dhamma extended and reached in various countries without any geographical restriction.

'Bahujan Hitay, Bahujan Sukhay' was very popular. Real happiness lies in making efforts to decrease the deficiencies. According to the Tathagat we must try to make less poverty in the field of education, health, unemployment, social honour. Destruction of plants, trees, sacrificial beast because of this there was horrible atmosphere in the society but after the arrival of Tathagat society became awaken. Tathagat make efforts for equality and brotherhood by destroying inequality in the society.

One of the address of Tathagat is contemplative. Once he was walking for pleasure at Shravasti and said to Bhikkhu, peoples called as Dasarah has Mridang, when that Mridang has broke, they drive a peg into that Mridang, after some time real place of Mridang has been finished and remains only the collection of peg. The address of that time remains perfect today with us.

In the second world war, one of British General has found a small image of Buddha, He send it to the sir Winston Churchill and also send a message, please place that image on his table and when you are in worry, disturbed see to it, I am sure you should be calm. Next incident about Pandit Jawarharlal Nehru when he was in prisioned by British he has with him a small image of Buddha in his pocket. He placed it on the table and exclaimed to see it, "When there were so many problem and trouble in this world but Buddha is still smiling, then why I should not I imitate such a noble man.

There was always mild smile on the bright, alternative face of the Tathagat. When we see to it our life which is full of worries, distributed became free and calm. Life filed with Zest, ready to life struggle, mild smile on his face inspired us. For calm and worryless life we needed Buddha. Tathagat has given samyak thoughts and samyak vision to all human beings.

From many years our social life has been changed at large scale. But brainstorming of Tathagat has been going on/still progressive. To put forward his work, make a social changes so many people came forward after Tathagat. Some of them are Raju Ram Mohan Roy, Balshastri Jambhekar, Lokhitwadi Gopalkrishana Gokhale, Tilak, Rajarshi Shahu Maharaj, Maharshi Shinde, Sawarkar, Mahatma Gandhi, Dr. Babasaheb Ambedkar, Gadgemaharaj etc. They made a precious contribution for society and nation and made social changes.

The aim of national movement should be society without castism still so many peoples are deprived of from economic equality, participation in politics. When we are awaking for our ability, rights we should not think society by cast. Social renaissance should be the subject of all society. While protecting Indian democracy, political democracy then freedom, equality, brotherhood remain permanent. If brotherhood is not there then freedom, equality should not increase.

Today the condition of world is explosive. Violence is everywhere. All human beings are distributed and only man is responsible for that because of which social environment spoiling. Large amount of income is being spent on protection and because of this nation,

peoples are not making progress. Research made by scientists, Researcher has not used for the development but wasting in making modern arms, bombs, etc he is trying for that by which world will be destroy in a fraction of second. Balance of environment is also spoiled. To make the life of all peoples, animals, birds, trees, plants become happy in this universe man must accept the way of Universal ideology of Tathagat. Non-violence is the power to increase the mental and moral courage by which confidence of society should be increase and human culture should be protect.

Social changes happens very slowly and has been happened since thousands of years. So many great people makes efforts for this changes.

To vanish the guilt, perverse in this society is equal inspiration and wish. Tathagat realize the demands of contemporary society and make for social inequality and still this work is going on. Our great people saw the strong and engrossed picture of our nation. In politics and socialization aims are opposite and there was in-equal competition. Socialist should try for the equal and society with brotherhood. If we all came together, social equality should be created. We must pray for the equal, able organized,integrated society for that Buddha is ours, this emotion should felt by everyone.

Thousands of years has been gone but we never feel that Bhagavan Buddha is long from us. We always remember his precious address, his mercy speech that "Don't fly away from troubles, face it calmly life is full of opportunities, used it time to time.

स्नते सत्ता सुखी होन्तू
धम्माचारी बोधीप्रिय

References

- 1) Bharatya Sanskrutikosh -Vol.VI - Pune 411030
- 2) The Esense of Buddisim- P. Nersu Lakshmi
- 3) Social Revolution& Dr. Ambedkar D. B. Thengadi, Pune 2005
- 4) Sarvottam Bhumipultara - Gautam Buddha-Dr. A. H. Salunke, Satara 415002
- 5) Equal Society- B. R. Idate
- 6) Subalterm Studies Vol. IX- Ranjt Guha
- 7) Deshonatti News Paper — 2007
- 8) Vivek Magazine — 2007